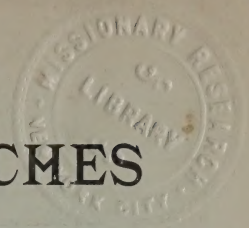


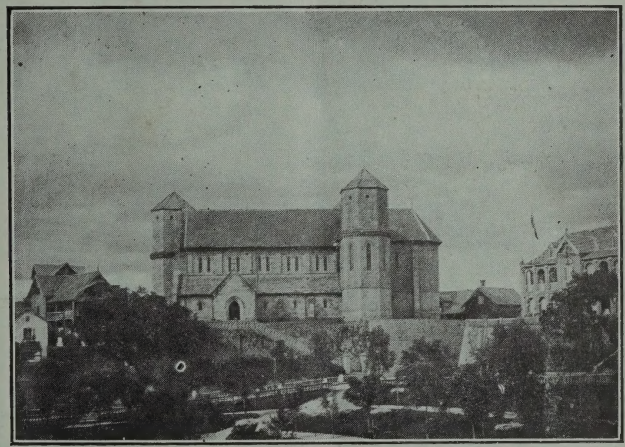
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12m.  
Africa-East  
NEW SERIES  
Madagascar

HISTORICAL SKETCHES

MADAGASCAR



ST. LAWRENCE CATHEDRAL, TANANARIVE

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# HISTORICAL SKETCHES.

## MADAGASCAR.

THE introduction of Christianity into Madagascar, its attempted suppression by the native queen by violent persecution and its subsequent progress form one of the most interesting chapters of the spread of the Gospel of Christ to be found in the records of missions. The difficulties, moreover, experienced by the Christian missions at the present time, owing to the conquest of the island by France, should call out our sympathy and help. The island of Madagascar, which is about the size of France together with Belgium, is about 1000 miles long. It was discovered by the Portuguese in the fourteenth century and named St. Lawrence, after whom has been named the cathedral in the capital which is situated about the middle of the island. Except in the extreme south, Madagascar is within the tropics and the climate of the coast is very hot and humid, but the central plateau, which is about 5000 feet above sea-level, is fairly cool and healthy. Half the year is dry with scarcely any rain, *i.e.*, from April to October; the other half forms the wet season when it rains nearly every afternoon and night, *i.e.*, from November to March. The tropical vegetation on the coast and the forest country is very luxuriant and beautiful, the forests being filled with valuable timber, some of which is exported to Europe. Many rare and curious orchids are found in the woods, whilst on the plains are large plantations of coffee, cocoa and other tropical products including india-rubber. An immense quantity of rafia, used in Europe for gardening purposes, is exported, this product being the fibre of a palm leaf, not, as is generally supposed in England, a grass. The uplands in the interior of the island are bare and rocky, and one may go for many miles without seeing a tree.

The number of the inhabitants is not more than 3,000,000, the principal tribe being the Hova, who with the Betsileo occupy the central plateau. They are an intelligent and fairly industrious race, rather like the Burmese in features, and have the characteristics of the Asiatic rather than the African nature. They came originally from Malay stock, but are much mixed, as are all the tribes. The Malagasy (pronounced Malagash) language has much in common with the Malay.

The natives have no history except of the last hundred years, so that it is difficult to make definite statements about the past, but there are traces and legends of an earlier people who inhabited the country and were probably African. Their graves are looked upon with awe, and before Christianity had taken hold on the central plateau sacrifices were offered at these graves, which are known as "Vazimba". These Vazimba are found scattered about the interior of the island. They are merely upright stones, but they are the only places of worship known to the heathen Hova.

The Hova are of all shades of brown with straight hair. They had a civilisation of their own before their contact with Europeans, and one of their old kings, Andrianam-poinimerina, consolidated their power, and gradually the whole island became subject to them. In most of their villages there is now a Christian church, although it cannot be said that they are all Christians, but Christianity has taken the place of their old idol and ancestor worship to a great extent.

Of the coast tribes, which are numerous, the Betsimisaraka on the east coast and the Sakalava on the west are the principal. The former are much more like the African in appearance and ways. They are much lighter than most of the coast tribes, having among them a large mixture of foreign blood, mostly European. Probably many of them are descendants of the pirates who carried on their war against society in the Indian Ocean, and made their headquarters on the island. (Antongil Bay, a splendid harbour, is supposed by many to have obtained its name from Anthony Gill, a noted pirate who made it his headquarters.) The Betsimisaraka chiefs who ruled the district before their conquest by the Hova, were supposed to be direct descendants of these pirates, most of them having foreign names. The people of this tribe, as a race, are not so industrious as those of the interior; they are less intelligent but much more trustworthy, and are a happy, and good-natured people, who will never do to-day what they can possibly put off till to-morrow: very indifferent about religion, and upon occasions very obstinate. Their country is so rich and productive that there is no reason for them to work hard as do the interior tribes, who have to labour on their unproductive soil to obtain a crop. Tradition asserts that they were a peace-loving people, and that murder or stealing was almost unknown among them. Until the arrival of Europeans in the country locks and bolts were not used; indeed at the present time a piece of string is the only fastening to their doors, or, what is a greater protection, a stick with a handful of grass tied on the top, stuck in the ground before the house; this will keep any native from entering.

The Sakalava on the west coast are still savages and paint themselves; very little has been done for them, their nomad and fighting habits preventing the establishment of permanent mission work amongst them. Like the other tribes they are a mixed race with a good deal of Arab blood in their veins. Our Church has endeavoured to give them teachers but nothing permanent has been effected. They have been responsible for the dreadful slave raiding which has long made them a terror to the other tribes.

#### Slavery.

Before the spread of Christianity slavery was rife throughout the island. The stronger tribes enslaved those which they conquered, and the Arabs who had settlements in various parts of the island introduced the Mozambique slaves, bartering them for natives, and especially for women, who were much sought after for their harems. The acceptance of Christianity by the Hova made a great difference and gradually the character of domestic slavery was changed and the slave trade across the Mozambique was stopped by the treaty which was made by our Government with the Queen of Madagascar. This set free all African slaves in Madagascar, and English gun-boats stopped



any further supply. Few realise the great work which was done by English sailors and how often they laid down their lives to rescue the unfortunates from the cruel hands of the Arab slave traders.

The honour of introducing Christianity into Madagascar belongs to the London Missionary Society in 1818. It is true that in the French settlements on the east coast, which date from the days of Richelieu, and which were always at strife with the natives, there were some Christians, but these did not influence the natives.

The introduction of Christianity.

The first missionaries set themselves to learn the language and reduce it to writing as the natives have no books or knowledge of writing. For sixteen years the work of these early missionaries prospered and they saw the fruits of it, in the steadfastness of their converts under violent persecution, which commenced in 1835. The reason of this persecution was political as the heathen party resented the influence of the Christian party, and the growing influence of the white man, which they feared. Especially hateful to them was the levelling influence of Christianity, and the nobles and chief clans resented the teaching that all men were equal in the sight of God. All Europeans were ordered to leave the country and then commenced a persecution such as few countries have seen—when torture, and imprisonment, and persuasion to give up their faith and return to the worship of idols had been tried in vain, the native Christians of note were speared to death, others were beheaded, others thrown from the top of a precipice under the Queen's palace. When examined as to the reasons why they refused to give up their faith they showed a real knowledge of the Holy Scriptures and a living faith and made a "good confession," which undoubtedly had its effect on many. In 1861 the persecuting queen, Ranavalô I., died, and her successor, Radama II., released those in chains and allowed the Christians to meet for prayers again. The steadfastness of the Malagasy Christians under persecution naturally attracted the attention of the religious world, and several new missions arrived soon after the country was open. They sent a mission to the east coast. The "Friends" sent missionaries to aid the L.M.S. Besides these the French (Roman) and Norwegian (Lutheran) missions started work. The S.P.G., sent a mission at the request of the new king of Madagascar, of which more will be said. It is necessary first to give a short account of the religion of the country which the progress of Christianity superseded in the more enlightened parts, but which revived soon after the arrival of the French about ten years ago and threatened to resume its sway under the present anti-Christian régime.

The religion of the Malagasy like the people themselves is made up from different parts of the world, and is very difficult to understand. There are traces of ancestor worship which is probably the contribution from the Malay element, as the chiefs are specially worshipped. This obtains all over the island but especially amongst the Sakalava, where there have been fewer changes than amongst the other tribes. Then there was the idol worship, which the Hova say they got from the Africans. There were royal idols and twelve holy mountains, and each clan had its special idol, whilst many families had one to themselves, to which they offered sacrifice of cocks, sheep and oxen.

The primitive religion in Madagascar.

There were also "high places" or "Vazimba" which were feared because of the former inhabitants, who could blight their crops if they were not propitiated. These superstitions were kept alive by the sorcerers who by means of their "sikidy" could tell the lucky days, and bring evil on any one whom they disliked. They probably learnt their black art from the Arabs, as most of the words they use are of Arab origin. Above all, the people have a fixed belief in Andriamanitra or Zanahary. The first name means the "King of sweet savour" and the second, "the Creator". The Malagasy believed in or rather feared all these powers, always recognising Andriamanitra as supreme. Thus the Christian missionaries had something to go upon from the first, and a beautiful word ready to hand to denote God. The less enlightened were, and are, in dread of their sorcerers who profess to be able to do almost anything and deal largely in poisons and witchcraft. We have a few who were sorcerers and are now good churchmen and they confess that they worked on the credulity of the people and took advantage of their ignorance.

Reopening  
of the  
country.

Foreigners were excluded from 1836 till the end of 1861, when the son of the persecuting queen, who succeeded his mother, opened the country to foreigners and the missionaries were not slow to return. In 1862 Bishop Ryan of Mauritius paid a visit to the capital as a member of the British embassy which was sent by the Government to attend the coronation of the new king. He was asked by the king to send English Church missionaries. The Rev. W. Hay and Mr. John Holding volunteered for this work and were sent out by the S.P.G. Their names are still remembered by the people, many of them having adopted them as their own names, or in addition to their native names. They began work at Tamatave, the principal port on the east coast, in 1864, and the oldest communicant in our Church at the present time is Marie Celeste, who was baptised by Mr. Hay in 1864. Another convert, who was afterwards ordained deacon and did good work till his death in 1887, was David Johns Andrianado. Both of these were Betsimisaraka. James Ikemaka, the first Betsimisaraka priest, who was placed for a time in charge of Tamatave, died there, having lost nearly all he possessed through the war; our Church has always made the east coast its special field of work.

C.M.S. Mis-  
sionaries.

In the same year, 1864, the C.M.S. opened two stations on the east coast, one to the north, the other at Andovorante, near Tamatave, and although this society withdrew from the country and left their work to the S.P.G. missionaries, the results are still to be seen at Andovorante, and would no doubt be found still at the other station if the funds of the mission had rendered it possible to keep a missionary there.

First  
Bishop in  
Mada-  
gascar.

In 1867 the mission was reinforced and Mr. Chiswell (afterwards Archdeacon) began work in the capital. In 1873 Bishop Kestell-Cornish was consecrated Bishop for Madagascar and took out six new workers with him, of which Mr. Gregory, now Bishop of Mauritius, was one. On their way out they found a lady who had come out for Madagascar awaiting them in Mauritius, Miss Emily Lawrence, who was the first woman sent out by the S.P.G. She had on her arrival in Mauritius, found the missionary she was going



to help, invalided home, (he died in the passage of the Red Sea); she remained in Mauritius helping Bishop Royston in his work there. When Bishop Kestell-Cornish visited the island, it was decided that she should take up the work for which she was intended, and she joined his party, which landed at Tamatave on 2nd October, 1874.

After arranging for this place one of the new-comers, Mr. E. Crotty was left here, to help the Rev. Dr. Percival in the care of the district. Bishop Kestell-Cornish had during the three months' voyage out been instructed by the Rev. A. Chiswell in the Malagasy language and was able on his arrival to hold the first Confirmation service of our Church in the island; when among others, Marie Celeste, who was mentioned above, was confirmed. On their way into the interior Bishop Kestell-Cornish and his party passed through Andovorante, the head station of the C.M.S., where the Rev. R. Campbell was living. Here he left the Rev. W. H. Little, and Mr. Tibbey, to take over and carry on the work of that Society, their property being handed over to the S.P.G. This property was a piece of land given for the use of the English Church by the late Queen Rasoharina, who although a heathen was well disposed towards Christianity. The Bishop had an interview with the Queen and presented the Bible and Prayer Book sent by the Society with a message from the Archbishop of Canterbury.

There was at this time no land belonging to the mission, but a temporary church had been erected by the missionary in charge, where services were held. But soon after the arrival of the Bishop land was obtained; a large school for girls was built, and was placed under the charge of Miss Lawrence and Miss Graham. A house was also hired in the city where the Rev. F. A. Gregory and Mr. Coles carried on a school for boys, who soon overcrowded the building. The lower room of the girls' school was now used as the church, which was found to be much better than the leaky building hitherto used; a house standing in the grounds was fitted up for a printing office and placed in charge of Miss Harris, and many parts of the Prayer-book, and other books, were printed here for the use of the schools and churches. A Synod was held at the capital to consult with the Bishop about the best way to work the mission. At this meeting it was decided that the Rev. Dr. Percival should, on account of ill-health, return to England (he died on the road to Tamatave) and that the Rev. R. T. Bachelor should take his place at Tamatave. During this time much work had been done, many country churches had been started in the neighbourhood, and work begun farther afield. Mrs. Lindsay, accompanied by Miss Gregory and Miss Creed, had arrived at the capital to establish a hospital for women and children. This was a much-needed work, and the hospital whilst in existence did a great deal of good among the people.

Meanwhile the congregation had grown, and the schoolroom was found too small. A piece of land was obtained, and under the supervision of the Rev. A. Smith, who had joined the mission, Christchurch, the pro-cathedral, was built; and was soon found to be too small.

A second church called Holy Trinity, was built by the Rev. F. A. Gregory in a crowded part of the city, near the great market of Zoma,

a school for boys and girls was opened, and a boarding school for boys was started under the care of Mr. Coles.

The population of the capital was about 60,000, so that there was plenty of work to do and the numerous villages round were all anxious to receive teachers from the different missions—the queen, Ranavalona II., who had succeeded Radama, was a Christian, and sincerely anxious for the progress of the people. The idols had been publicly burnt and Christianity acknowledged as the State religion. This had the effect of bringing crowds to the churches but it also had its drawbacks, as in other countries. Education was in its infancy, and there was as yet no supply of trained teachers or catechists. To supply this need schools were opened in connection with each church.

Schools  
and  
College.

In 1878 the Rev. F. A. Gregory commenced St. Paul's Theological College on a bare and barren piece of land about twelve miles from the capital, where a mud building was put up, which did duty as a lecture hall and church. A house for the warden was built and one for the boarders, who with Mr. Coles left Holy Trinity and took up their home there, houses for the students were also put up in the large grounds; these were little cottages of three rooms, standing in their own gardens, which the student was expected to keep in order. As the work increased a fine stone church was built from plans of Mr. Butterfield. Later on a large stone lecture hall was added, and a school for girls, and women, built and carried on by Mrs. Gregory (formerly Mrs. Lindsay). This work has had lasting effect, the college grounds, which are many acres in extent, when the work was started contained a solitary bush. It was then planted with fruit trees, and now, thirty years later the college buildings are standing in a thick wood of trees. Country stations were also begun and at the present moment there are thirty-three schools and churches, attached to the college; the mission has continued to draw a supply of carefully educated men, many of whom are now in holy orders and are the backbone of the native Church.

Industrial  
work.

But it was not only ordinary school work that was required, there were books, and buildings, and medical work to be thought of. The Malagasy are apt to learn, and learn to copy almost anything. They have very little initiative power, but with a little teaching the native carpenters, and stone masons, soon make efficient workmen and printers. Unfortunately most of this teaching was confined to the capital and the Hova, who are more intelligent than the other tribes. It is only lately that the others have begun to be instructed in industrial work. Partly owing to the want of necessary funds, and partly to the want of practical knowledge on the part of the missionaries, that side of mission work has not been developed as it should have been in any of the missions working in Madagascar.

In 1876 the Bishop, accompanied by Mr. Batchelor, made a long journey to the north of the island and found numerous openings for work, but the number of men at his disposal did not admit of taking up work there, except at the old former station of the C.M.S. where are placed a missionary and an assistant for some time.

A High  
School.

To supply the college with properly trained students a High School for boys was commenced in the capital which has supplied



schoolmasters to the different parts of the mission, as well as to other posts, and is now under the care of a French master, an arrangement which has been rendered necessary by the French code which is in force. Many of our young men have passed through the school and are grateful for the education received there.

There was no lack of calls from different parts of the country ; **Spreading of work.** letters and deputations of old men were often received and too often sent away sad, owing to the lack of sufficient men and means. It was necessary to keep the work in hand, and so far as possible together. Madagascar is so large and the people so scattered that without careful consideration before beginning in new parts, we should have made the mistake of trying to do too much and failing to do anything well. Strong centres well worked are more likely to have a lasting influence than thinly spread work over a vast tract. This, however, did not apply to the east coast, which we considered our especial work.

The mission at Tamatave had greatly increased, and places, both North and South, had been taken up. The work on the East coast has been greatly retarded by political troubles. In 1883 war was declared between France and Madagascar, and Tamatave was bombarded and taken, and remained in a state of siege for nearly three years. The Rev. J. Coles, who had been sent down by the Bishop to take charge of the mission, remained in the town, where he was at first treated as a spy by the French authorities, but afterwards was kindly treated by them, and appointed by Admiral Miot, who was in command of the expedition, chaplain of the non-Roman Catholic sailors. At this time the mission at Andovorante was under the charge of the Rev. A. W. Jones. He and his people were often in extreme peril, but by his courage he was able to prevent the wrecking of the mission property. Most of the native work in Tamatave came to an end, although daily and Sunday services were carried on.

Miss Lawrence, who had been in charge of the girls' school in Tamatave, was obliged to leave and sought refuge in Mauritius, but she was enabled to return to another part of the country, and was settled in Mahanoro, where she began a great work. A boarding school for girls was established by the W.M.A.

In the interior also the churches connected with the capital and **Ramainandro.** visited by the missionaries in charge of the pro-cathedral and Holy Trinity gradually increased. The work connected with the college also increased, and Mr. Gregory had to be provided with an assistant. In another part a new work sprung up,—in a district called Ramainandro about sixty miles from the capital, the work was begun by Bishop Kestell-Cornish, who with his wife, the late Mrs. Kestell-Cornish, made it their special work. They would take up their residence in this district for weeks at a time, visiting the different villages, holding classes, and building little churches in the villages which asked for them. The people in this district are very keen and eager to learn, and when the Bishop offered to take some of the young men to live in his house at the capital, so that they might be able to attend school, several went, among them being Radaniely who is a faithful servant of the Church, and has been appointed governor of the district, and has gained the encomiums of the French. The Rev. J. Coles, who was

associated with the Bishop in the care of the district, once baptised eighty-two persons, who had been prepared many months, on one day. In 1885 the work had developed so much that it was decided to send a missionary to live in the district. The Rev. E. O. McMahon were sent from the capital to take entire charge. God has given him the great satisfaction of seeing through his efforts this mission grow into a very large work. Under his supervision a stone church was erected to the memory of Mrs. Kestell-Cornish. He has built several brick churches in the neighbourhood. At the present moment there are twenty-two churches connected with All Saints' Church; in each of these places are little schools, whilst at the central station there are large schools for boys and girls, and workshops for teaching trades to the bigger lads. Under the supervision of Mr. McMahon, buildings have been put up for the government. After peace had been proclaimed, the Rev. J. Coles returned to England on furlough, and the Rev. A. M. Hewlett was appointed to take charge of Tamatave mission, which he found in great disorder, many of the country places burnt, and the people moved away. When the Rev. A. W. Jones broke down in health and had to return to England, the Andovorante mission was also put under Mr. Hewlett's care.

The  
cathedral.

It is not given to many missionary bishops going to a new diocese to see the completion of so beautiful a cathedral as that dedicated to St. Lawrence in the capital. It will be seen from what has been said above, that the progress of Christianity was rapid amongst the Hova, but every one recognised that it needed to go deeper, and Bishop Kestell-Cornish rightly considered that a building in which the worship of the Church could be set forth in all its beauty would help towards this, and with the help of the S.P.G. and S.P.C.K. and many friends he boldly commenced his cathedral, on one of the very best sites in the capital. The Prime Minister laid the foundation stone on 13th September, 1883, and the cathedral was consecrated six years later, on the festival of St. Lawrence, 10th August, 1889. It is a stately building and the services are well rendered. There is a congregation of from 250 to 300 on Sundays, but on great festivals, when the building is crowded, there are eight or nine hundred present. The music is rendered beautifully and the mission has been fortunate in having some good musicians amongst its missionaries such as the late precentor, the Rev. A. M. Hewlett, to whose memory a beautiful screen of native work in hammered iron has been erected in the cathedral.

Missionary  
journeys in  
the west.

The work amongst the Hova and Betsimisaraka has been recorded above, but the important tribe on the west coast had been neglected by all the missions except the Norwegians, who had two stations there. The time had now come when we felt it our duty to do something for the Sakalava, and as Ramainandro was only 130 miles from their country, the Rev. E. O. McMahon determined to visit them. The task, however, proved much harder than he had expected. A detailed account will be found in the *Mission Field* of 1890 of his first two visits to these wild warriors, who had never before allowed a white man to enter their country. Radaniely, one of the most trusted of our catechists, and another teacher accompanied



him, and after a difficult journey of ten days (three without food) they were met by a band of painted warriors who accompanied them to the chief of the borderland. He kept them safe, but with little liberty and hardly anything to eat, while he communicated with the king, Toera, who proved kindly disposed and ordered that they were not to kill the white man. Medical work soon gave opportunities for friendly intercourse and the settlements of several chiefs were visited and open-air services held. The Sakalava, unlike the other tribes, were not at all willing to agree that white men could teach them anything worth hearing about God. The chief generally made a "kabary" (formal speech) that: "as regards friendship, they were willing to make the 'blood covenant' with the white man, and were glad to see how he could cure their sores and if he would settle down and become a chief he would soon have a band of warriors willing to join him, but as regards religion, they had their own gods, which were as good as the white man's". Later on they absolutely refused permission to Hova teachers to settle down, lest the Hova Queen should make encroachments on their country. A second visit was paid and more of the country explored and friendships made, but it was evident that nothing permanent could be done except by a visit to the King, and although they would take the missionary through their country to the King's town, they absolutely refused to allow the natives who were with him to accompany him. He determined, therefore, to try again, from the sea-board. In 1891, accompanied by the Rev. G. H. Smith, Mr. McMahon made his third attempt to make a settlement amongst the Sakalava, this time from the west coast, so as to get to the King's town. A full account of this journey will be found in Mr. Smith's little book *Among the Menabe*, that being the name of the King's tribe and country. After spending a good deal of time and staying with different chiefs and the King they decided that the country was too unsettled to allow them to try and settle down. The King received the missionaries well, while his brother tried to kidnap them. The King asked them to return and settle in his town when he had been able to overcome his rebellious brother, and his country was more settled. Alas! that can never be now, as he was killed with most of his fighting men in opposing the advance of the French troops through his country.

In 1892 another station, some days' journey farther down the coast, at a large town called Mananjary was decided upon, also a station between Andovorante and Mahanoro. Another north of Tamatave had been opened and a young missionary, the Rev. L. James, was sent, but he soon succumbed to the climate. Mr. Hewlett died from the effects of the climate at about the same time, and left the mission with too few men to carry on the work. Then Mr. Coles was once more sent to take up his old work at Tamatave, and found it in the utmost confusion, a terrible cyclone having passed over the country. There was not a single church which was not damaged, or in ruins; the beautiful little church under the care of the Rev. L. James, was levelled to the ground, and had to be entirely rebuilt. Another church at Ifontsy was rebuilt in memory of the Rev. A. M. Hewlett, and new mission centres were opened in several parts of the Work on  
the coast.

district. The coast work now reached about three hundred miles down the coast from Tamatave. There are special trials for the workers in this part, apart from the enervating climate, and the backwardness of the natives. The importation of rum, formerly from Mauritius, now from Reunion, which are both about two days' by sea from Madagascar, is a great drawback to mission work as the young men and women after leaving school soon get demoralised by the rum drinking which takes first place in all the native meetings, whether in connection with marriages, deaths or other events. The destruction of the idols in the Hova country got rid of the incentive to idolatry even if it did no more, but in the coast villages the holy stone or pointed tree trunk decked with horns of oxen, and fat of the bullocks, shows that idolatry has still a strong hold on the minds of the natives.

**Women's  
work.**

Morality in the Christian sense of the word has not yet a strong hold on the ordinary Malagasy, and less on the coast than in the Hova country where progress has been greater. Although little has been said about work among the women of the island, from the beginning a great deal has been done for them. Miss Lawrence, Miss Graham, and Miss Harris came out with the Bishop in 1874, and took charge of the women's work in Antananarivo, and also visited the surrounding stations for Bible classes and sewing instruction, and for helping the women in every way they could. To these must be added the name of Mrs. Kestell-Cornish, who did much to help the women of the mission; she made the district of Ramainandro, now under the care of the Rev. E. O. McMahon, her especial care.

Mrs. Gregory devoted large sums of money to the use of the mission, by building schools and gave her time also by teaching every day in the girls' school at Holy Trinity Church, and afterwards at the St. Paul's College, where she built and carried on a school for the daughters and wives of the students, and of the women in the villages near. She too has gone to her rest. The women's work has been greatly helped by the wives of the missionaries. Miss Lawrence having started the work in the capital, was moved to Tamatave, where she began a similar work. There had been a lady, Miss Straughn, formerly stationed here, but she died, and the girls' school was incorporated with the boys. Miss Lawrence, knowing to what temptations even little girls are exposed in their own homes, began a boarding school as well as a day school, and soon collected a large number of children. Most of the wives and mothers in our large congregation at Tamatave, besides many others, have reason to thank her for her kindness to them. This work continued for some years until 1883, when it was interrupted by the war, and Miss Lawrence had to take refuge in Mauritius. From there she returned to Antananarivo, where she again took up her old work, with Miss Buckle, and Miss Haviland, who had been sent out to work in the capital. Miss Laurence was sent to begin work in Mahanoro, a place on the east coast; the work soon greatly increased, and Mrs. L. Tessier was sent to help. Afterwards Mrs. Slinn and Mrs. L. Smith were sent to the same place. Many of the pupils of Mahanoro School have become the wives of the catechists and teachers; and are now carrying on the work they have learned in the schools, into the valleys and forest villages.



scattered over the country. Later on Miss Druitt took charge of the schools. A hospital had been started in connection with this work. Dr. Howard was sent out from England, but on his return home, Miss L. Smith, with a native doctor, carried on the institution, Miss Savage afterwards taking it over. There are now two ladies at Mahanoro, Deaconess Byam, who is in charge of the boarding school, and the medical part of the mission, and Miss Porter, who has charge of the girls' day school.

Mrs. Kestell-Cornish lives some distance from Mahanoro, and does work amongst the women of the Verimo tribe.

After starting the W.W. in Mahanoro, Miss Lawrence returned to England, and after the second war began work again in Tamatave. She was assisted by a native lady, Rasitera, and afterwards by Miss Laborde, who still carries on the sewing classes, and looks after the women of the congregation. When Miss Lawrence retired, the boarding school was given up, but a large mixed school is carried on by the Rev. John Rakoto, and other assistants.

It will be necessary to glance at the political troubles, as the future of the Church in Madagascar will be affected much by the action of the powers that be. The French have looked upon Madagascar and the islands around it as belonging to them for a long time past, and various attempts have been made to settle French colonies on the coast. The islands of Réunion, and S. Marie, on the east, and the group of Comoros, and Nossibe, to the north have been French for a long time, but Madagascar was more or less protected by an understanding with England. However, after the partition of East Africa by the Germans, English and Portuguese, the French colonial party determined to make Madagascar a French colony. Difficulties could be easily created through the Sakalava, which the Hova disliked. Sakalava chiefs would make a cross on any paper for a present of rum or a gun, and a few of these "Treaties" were produced, an ultimatum sent and war commenced in 1894. Political troubles.

After great delays and the loss of about 6000 men, mostly from sickness, the French troops arrived at the capital, which they shelled from the hills near. The missionaries of the three English missions, the L.M.S., the Friends and the S.P.G. were collected at the Friends' Hospital just outside the city and in the line of fire. The shells fell into the hospital garden and the troops passed close to the gate. It was more like a review than a war, as the native troops had no leaders and retired before the French, who were soon masters of the capital and the island.

Many of the natives did not realise the fact that they had lost their country and liberty till after the war was over, and then troubles began; the patriotic movement soon developed into one which was anti-European and anti-Christian, and a good deal of mission property was destroyed, churches burnt and missionaries killed. Romainandro was in the centre of this outbreak and Mr. McMahon and his family only just escaped at midnight, having being warned of the murder of the Johnson family at the Friends' mission station, thirty miles off, a few hours before on 22nd November, 1895. After three days of wandering and hiding the McMahons arrived at one of the Subsequent troubles.

Norwegian mission stations in the next province which had not yet risen in rebellion. Its people rose later on and besieged the Norwegians, who were collected in one of their stations, until they were rescued by a native force under French officers. The McMahons took refuge in Antananarivo where they remained for a short time; then Mr. McMahon returned to his home to find his house had been burnt, everything carried away, and the beautiful stone church that had taken so much money, and time to build, in ruins, the roof taken off and a part of the walls broken down, and the village churches round the district burnt. Mr. McMahon in beginning the work again, occupied a small mud hut and soon collected the Christian natives round him. Ere long the church and schools were restored or rebuilt. Since then Mr. McMahon has had the satisfaction of receiving into the Church many of those who took part in the destruction of the mission property and have confessed their faults. Some of them were afterwards confirmed and are now communicants of the church they helped to ruin. There were about the same time risings all over the country. At St. Paul's College Mr. Gregory, standing at his door, saw a dozen of his country churches burning at one time. At Mahanoro Mr. Fuller and the teachers had a very anxious time and Abela, one of our teachers in that part, was killed by the rebels; he was really martyred, as by joining in the idol worship with the others, he might no doubt have saved his life. He was killed at a stone at which the Betsimisaraka make their offerings not far from our college at Ambinanindrano. The Rev. J. F. Fuller, by his courage, was the means of saving the lives of many of his people. A large number of women and children had taken refuge in his house, and would without doubt have been all murdered, if Mr. Fuller and another English gentleman had not protected them. Afterwards Mr. Fuller went into the country and rescued from the hands of the murderers the wife and children of Abela. In the Tamatave mission twenty-two of the congregation lost their lives, some of them, like Abela, choosing rather to die than deny their God.

In the Andovorante district there was quite a reign of terror, and people took advantage of the unrest to kill many to whom they were indebted. Most of the country churches were burnt and in one place some of the Christians were burnt in the church and Mr. Coles buried the charred bones of those who had died. The losses of the mission and missionaries were considerable, and the authorities refused compensation. With the help of the Marriott Bequest and the energy of the native Christians, who suffered equally with the missionaries, the churches and schools were rebuilt, and as soon as the troubles were over the work went forward with renewed energy. Worship of idols and trust in charms accompanied the rising, but very few Christians joined it or sympathised with the movement.

Without a  
Bishop.

Before these troubles Bishop Kestell-Cornish, feeling that the time had arrived when he ought to resign the work into younger hands, after twenty-two years spent in Madagascar, left for England, but on hearing of the rising he hurried back in order to show his sympathy and do what he could for the troubled diocese.

It was three years before a new Bishop was appointed, and they



were years full of difficulties and anxiety. Bishop King was consecrated on St. Peter's Day, 1899, and arrived in the capital on 6th September, after having visited some of the coast churches, accompanied by Mr. Gregory, who had gone to meet him. Two new workers accompanied the Bishop from England and they received a warm welcome.

**Bishop King consecrated.**

A conference was held on 18th to 20th October at which all the European staff was present, *viz.*, nine priests and two laymen, and the conference ended with a quiet day for all the mission, including the lady workers present in the capital.

Soon after the arrival of the French difficulties cropped up in all directions. They do not seem able to think of missions otherwise than as connected with politics, and they were convinced that the English missions were opposed to them and encouraged the natives to oppose them. This was absolutely untrue. The first difficulties were over mission property and the land on which our buildings stood. The Governor-General threatened to take several of our best buildings; and after a good deal of haggling, took one of our sites and a new house worth not less than £600, but gave us freehold rights over the remainder.

**Difficulties owing to the French rule.**

We were blamed for the native rising and got neither sympathy nor compensation for our losses. But the greatest trouble has been in connection with the educational question. All that has been done in Madagascar, and that is not a little, has been done by the different missions, but instead of recognising this the authorities treat the mission schools as if they were sources of all that is bad and disloyal. They have issued regulations which have caused much trouble and expense and, time after time, these regulations have been altered, each change having been more embarrassing than the last; and, moreover, the boys from all mission schools have been refused admittance to Government employment and colleges. At last the Governor-General has commenced to suppress the mission schools and hundreds are already closed. If the Government replaced these schools it would not be so hard for the people, but the Government schools are as yet very few, and there is danger of a great relapse into ignorance from which the country was gradually being rescued. Besides this, new churches are not allowed to be built, and the spread of Christianity is opposed, *e.g.*, work may not be commenced in heathen villages and religion is held up to ridicule in almost every Government gazette published in the native language. Spies are out in all directions and report what is expected of them, native officials, of which their name in legion, are warned to have nothing to do with the churches.

All this has had good effects as well as bad. It is not so easy to be a Christian as formerly, and thus the native Christian is more likely to be sincere; but it has stopped a good deal of work which was only just commencing. Undoubtedly the Governor-General has disregarded our treaty rights; missions cannot be carried on under these conditions. The French missions are rather worse off than the others.

We have worked from the first with the intention of founding a native Church, self-supporting in men and means, and have had the happiness to see the native ministry gradually grow in numbers and

**Progress of the native Church.**

efficiency. There are now eleven priests and twelve deacons, and each year the number of theological students who have passed their probation as catechists, who offer themselves for ordination, is increasing steadily.

As regards funds, we have required the native congregations to subscribe part of the salary of their catechist or native clergyman, they now pay one quarter, and have a good fund in hand, some districts having as much as four or five hundred pounds. They do a great deal also towards building their churches, and it is encouraging to see many well-built permanent churches in the different parts of the mission.

There are three mission districts in the Hova country with well-equipped centres and seventy-five churches served from these centres. On the coast, in the Betsimisaraka country, there are five districts with twenty-seven churches served from these centres. There are 4094 communicants. The number confirmed last year (1906) was 569, and 1678 baptised.

Opening of  
a college -  
for the  
coast.

For many years we have sent down Hova teachers to the coast, whilst a few from the coast tribe have come up to St. Paul's College, but we have not found many coast boys sufficiently advanced to follow the course there, and when these got back they were often inclined to give themselves airs and become useless for the work. At the same time the Hovas sent to the coast cost us a good deal and suffer from malaria as severely as the Europeans; so that the time for training men on the spot could not be put off longer. But how to spare another man from our limited number was the difficulty. This was solved by Mr. Kestell-Cornish, who was appointed Arch-deacon with supervision of the coast work in 1902, and who undertook the building and the work of the College. None of the coast towns with their reputé for rum-drinking and dearness of food was considered to be a good place for the college, and after much consideration one of the villages, Ambinanindrano, where we had a church already, some thirty miles inland from Mahanoro, was chosen as a central station for the work amongst the Vorimo tribe and the site of the new college (St. Augustine's) which the Archdeacon has built. Students from the coast districts have been taught here and already some have been placed out and are doing good work.

Boarding  
schools.

There are two small boarding schools for girls, one in the capital, commenced by Miss King, the bishop's sister, and one at Mahanoro, on the coast; also a small boarding school for boys in connection with the High School; and in each head station on the coast there are small boarding schools for boys; the women are far behind the men in education, and it was found necessary to try to educate as many girls as possible and to teach them to be useful helpers.

Medical  
work.

Formerly we had a hospital in the capital, but the needs of the coast were considered to be greater as there were several hospitals in the capital; and through the kindness of a lady, Mahanoro has had the benefit of a hospital. Since the arrival of the French, however, it has not been necessary to keep it open, but a good work is being done at the dispensary by Miss Byam, who is a qualified nurse.

To finish this little sketch perhaps we cannot do better than take



the reader round two or three of our central stations, in thought, and point out what is going on in an ordinary day's work. We will first visit the capital, where there are several workers. At 7 A.M. he will hear the cathedral bell, a fine deep-toned one, for matins. The surplined choir and clergy enter. He will be surprised at the English look of the building and reminded of home by the hymns and chants, but the bare feet and silent movements of the choir will remind him that he is not at home. There are about 300 children in church, with two ladies in charge of the girls, and 150 boys, in charge of the French master and his native assistants. After matins they all go off to their schools. We will first go to the High School; the scholars line up and enter when the bell rings; the boys of the lower school go to their large room upstairs, and the four classes of the upper school each have their separate rooms. We go round and hear Scripture lessons, French, grammar, arithmetic, drawing, etc., going on, till 1 P.M.; then the boys from a distance go home. In the afternoon the others go to the carpenter's shop for an hour or two or prepare for the government teacher's brevet. If we ask a few questions in each class we shall find the boys fairly intelligent.

As we go on to the girls' school we must not be startled by the hearty "Good day, sir," in Malagasy, which the 140 infants give as soon as we enter their room. They are happy little things and enjoy school. The bigger girls are upstairs, about eighty, the mistress has native brevet teachers and some women teachers. On leaving the school we notice the printing office, with probably only one man at work. Why? you ask. Because we have to put out our printing work to one of the other missions, our press being old, and we are too poor to get a new one. We have issued books of 300 pages, but it does not pay us to do so now, with our poor old press. On leaving the printing office we see a large house and garden before us and are told that it is the Bishop's house—but he is away visiting the coast. Below is another house also belonging to the mission, where the French master and about a dozen boarders live—below that another house gay with creepers, the home for girls and one of the C.W.W. workers. The missionary who has conducted us, will on his return find several people waiting for him whom he must see and later on go to visit, including probably some one who is sick. Evensong is at 4.30 when we shall find few as compared with the morning. In the evening we may visit Holy Trinity church, which at present has no missionary in charge. There we find a nice little church and school-room, and a very polite native priest and schoolmaster in charge; the work here has been the same as at the cathedral. If we call at the houses of some of the church people on our way home we shall be cordially received and asked plenty of questions. On reaching home the missionary will again find teachers or workers waiting for him. Now we will pay a visit to a country station, where there is nothing but the native villages and what the missionary has created since his arrival. With the help of a native carpenter, brick-maker and mason whom he had sought amongst his friends in the capital he has taught some of the young men to be carpenters and brick-makers and to build—so that you see on your arrival a nice church in stone, which took ten or

A visit  
to the  
capital.

twelve years to finish, large school-rooms and a comfortable mission house and a small dispensary. These took years of anxious work, as well as begging, for although the people may be willing to help, they are no use for skilled work, except thatching which they do well, and the amount in money which they can give is very limited.

Before matins we may see several sick folk and may pay a visit to the dispensary and help to make up cough mixture for babies or extract teeth. Where there is a government doctor it is not necessary for the missionary to do this work; but where there is none, and there are not many, if the missionary cannot help them they seek the native sorcerer. These sorcerers have no knowledge of medicine or intention of doing good, but only seek to get something from the unfortunates whom they deceive. At matins we see about a hundred children and a few adults. After matins the school children form up and march off to their different classes. The big girls learn sewing or lace, taught by the missionary's wife and daughter; the bigger boys go to the upper school and some to the carpenter's shop—the lower classes and infants to their own rooms. The native clergy take their share in teaching as at the High School, together with the European missionary. The school goes on till 1 P.M. as many of the children come from the villages around. The cleverer boys go on to the High School and the College, and formerly went to the medical and other government schools, but now no boy from a mission school, however well prepared, may enter any of the government offices or schools, so that they are penalised for having been to a school where Christianity is taught, although their parents wish them to be so taught. Owing to this regulation and another which limits the age of boys in elementary schools to the age of thirteen, we have to send the boys adrift as soon as they are beginning to understand what they are being taught. To have to turn the best lads out of the school owing to these regulations is sad indeed. It speaks well for the lads that they do their best to attend the Sunday services after leaving school.

The afternoon will be taken up with the sick, the carpenter's shop and visiting, and here the difference between town and country will at once be noticed; we may go to house after house and find the people away unless there happens to be some one ill. The people are all away in their fields or with their oxen. On returning home we shall be sure to find people waiting to see the missionary, and this, which one sees at all the stations is a proof that he is wanted and is looked upon as a friend by all. It also gives him opportunities of knowing people, and at the same time of perfecting his patience.

About a third of the missionary's time is taken up in visiting the churches in his district where the catechists and people are always glad to see him.

How long mission work as described above will be allowed to continue under the changes introduced by the French, is a question we need not enter into here. Sufficient time has been given us to lay the foundations of a native church, and we must hope and pray for God's blessing on the future progress and strengthen it by all means in our power.



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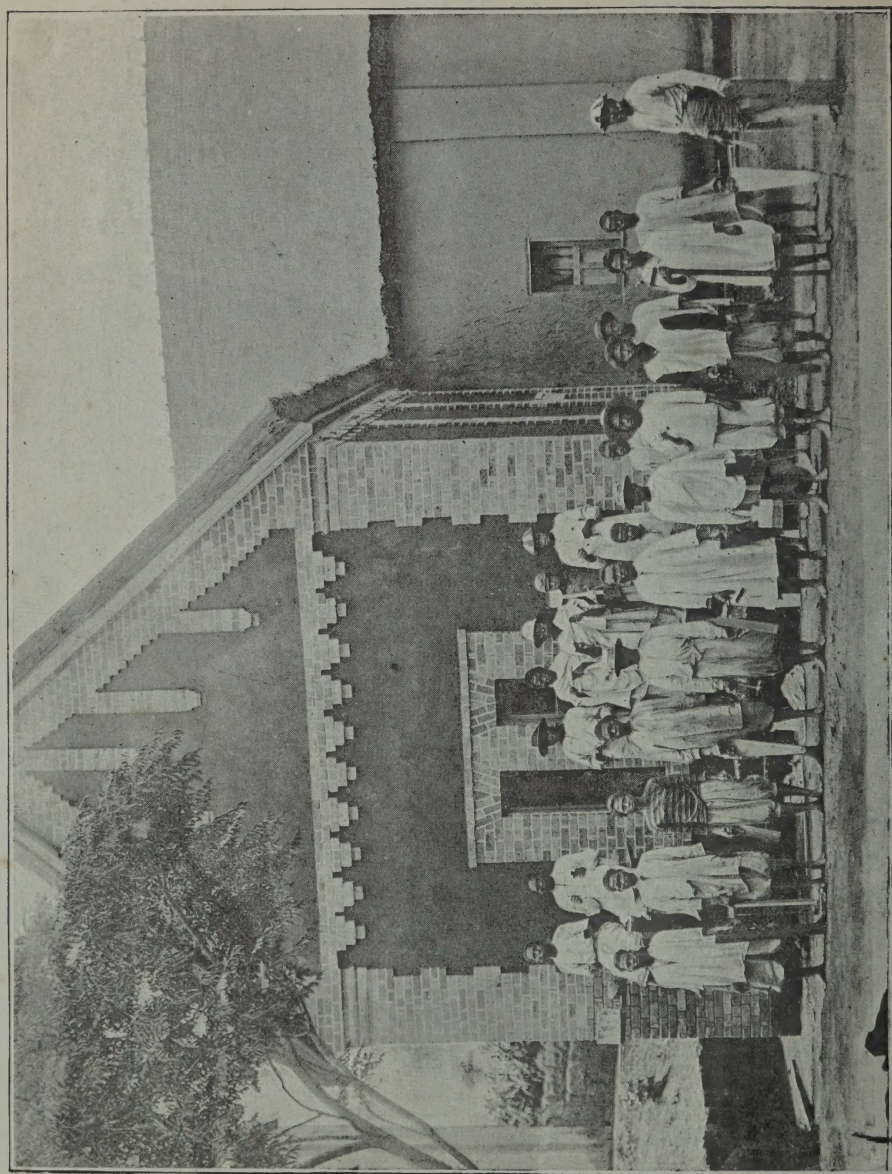
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